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I am becoming increasingly drawn to the words of **Krishnamurti** both on tape, and in books. His ability to articulate "a clear contemporary statement of the fundamental human problem, together with an invitation to solve it in the only way in which it can be solved—for and by" oneself is, to me, astonishing. I lived in Ojai from 1970 to 1973 but all during that time, though I knew he was there too, I never sought him out. I dearly wish now that I had. Even so, I am finding his clarity of mind shatteringly vivid, perceptive and compelling.

I wanted the 1000th article of ratical to be something special. There is a great deal about what this man gave voice and awareness to that cannot possibly be encapsulated in one post. However, I wanted to send something out that wud attempt to invoke something fundamental about what he spoke of. Aldous Huxley and he were close friends. I have included Huxley's Foreward to **Krishnamurti**'s book *The First and Last Freedom,* published in 1954. Following this is a one-page introduction to **Krishnamurti**'s work by the renowned physicist, David Bohm, who was also a close friend of **Krishnamurti**'s. Finally I include a one-page statement written by **Krishnamurti** in 1980 as a summary of his teachings. I am always open to and

interested in getting together with one or more people who wud be interested in discussing the issues raised
by all of this.
—ratitor

When you call yourself an Indian or a Muslim or a Christian or a European, or anything else, you are being violent. Do you see why it is violent? Because you are separating yourself from the rest of mankind. When you separate yourself by belief, by nationality, by tradition, it breeds violence. So a man who is seeking to understand violence does not belong to any country, to any religion, to any political party or partial system; he is concerned with the total understanding of mankind.

— J. Krishnamurti, *Freedom from the Known*, pp. 51-52

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FOREWORD

MAN IS AN amphibian who lives simultaneously in two worlds—the given and the home-made, the world of matter, life and consciousness and the world of symbols. In our thinking we make use of a great variety of symbol-systems—linguistic, mathematical, pictorial, musical, ritualistic. Without such symbol-systems we should have no art, no science, no law, no philosophy, not so much as the rudiments of civilization: in other words, we should be animals.

Symbols, then, are indispensable. But symbols—as the history of our own and every other age makes so abundantly clear—can also be fatal. Consider, for example, the domain of science on the one hand, the domain of politics and religion on the other. Thinking in terms of, and acting in response to, one set of symbols, we have come, in some small measure, to understand and control the elementary forces of nature.

Thinking in terms of, and acting in response to, another set of symbols, we use these forces as instruments of mass murder and collective suicide. In the first case the explanatory symbols were well chosen,

carefully analysed and progressively adapted to the emergent facts of physical existence. In the second
case symbols originally ill-chosen were never subjected to thorough-going analysis and never re-
formulated so as to harmonize with the emergent facts of human existence. Worse still, these misleading
symbols were everywhere treated with a wholly unwarranted respect, as though, in some mysterious way,
they were more real than the realities to which they referred. In the contexts of religion and politics, words
are not regarded as standing, rather inadequately, for things and events; on the contrary, things and events
are regarded as particular illustrations of words.

Up to the present symbols have been used realistically only in those fields which we do not feel to be
supremely important. In every situation involving our deeper impulses we have insisted on using symbols,
not merely unrealistically, but idolatrously, even insanely. The result is that we have been able to commit,
in cold blood and over long periods of time, acts of which the brutes are capable only for brief moments
and at the frantic height of rage, desire or fear. Because they use and worship symbols, men can become
idealists; and, being idealists, they can transform the animal's intermittent greed into the grandiose
imperialisms of a Rhodes or a J. P. Morgan; the animal's intermittent love of bullying into Stalinism or the
Spanish Inquisition; the animal's intermittent attachment to its territory into the calculated frenzies of
nationalism. Happily, they can also transform the animal's intermittent kindliness into the life-long charity
of an Elizabeth Fry or a Vincent de Paul; the animal's intermittent devotion to its mate and its young into
that reasoned and persistent co-operation which, up to the present, has proved strong enough to save the
world from the consequences of the other, the disastrous kind of idealism. Will it go on being able to save
the world? The question cannot be answered. All we can say is that, with the idealists of nationalism
holding the A-bomb, the odds in favour of the idealists of co-operation and charity have sharply declined.

Even the best cookery book is no substitute for even the worst dinner. The fact seems sufficiently
obvious. And yet, throughout the ages, the most profound philosophers, the most learned and acute

theologians have constantly fallen into the error of identifying their purely verbal constructions with facts,
or into the yet more enormous error of imagining that symbols are somehow more real than what they
stand for. Their word-worship did not go without protest. "Only the spirit," said St. Paul, "gives life; the
letter kills." "And why," asks Eckhart, "why do you prate of God? Whatever you say of God is untrue."
At the other end of the world the author of one of the *Mahayana sutras* affirmed that "the truth was never
preached by the Buddha, seeing that you have to realize it within yourself". Such utterances were felt to be

profoundly subversive, and respectable people ignored them. The strange idolatrous over-estimation of
words and emblems continued unchecked. Religions declined; but the old habit of formulating creeds and
imposing belief in dogmas persisted even among the atheists.
In recent years logicians and semanticists have carried out a very thorough analysis of the symbols, in
terms of which men do their thinking. Linguistics has become a science, and one may even study a subject
to which the late Benjamin Whorf gave the name of meta-linguistics. All this is greatly to the good; but it
is not enough. Logic and semantics, linguistics and meta-linguistics—these are purely intellectual
disciplines. They analyse the various ways, correct and incorrect, meaningful and meaningless, in which
words can be related to things, processes and events. But they offer no guidance, in regard to the much
more fundamental problem of the relationship of man in his psycho-physical totality, on the one hand, and
his two worlds, of data and of symbols, on the other.
In every region and at every period of history, the problem has been repeatedly solved by individual
men and women. Even when they spoke or wrote, these individuals created no systems—for they knew
that every system is a standing temptation to take symbols too seriously, to pay more attention to words
than to the realities for which the words are supposed to stand. Their aim was never to offer ready-made
explanations and panaceas; it was to induce people to diagnose and cure their own ills, to get them to go to
the place where man’s problem and its solution present themselves directly to experience.

In this volume of selections from the writings and recorded talks of **Krishnamurti**, the reader will find a clear contemporary statement of the fundamental human problem, together with an invitation to solve it in the only way in which it can be solved—for and by himself. The collective solutions, to which so many so desperately pin their faith, are never adequate. "To understand the misery and confusion that exist within ourselves, and so in the world, we must first find clarity within ourselves, and that clarity comes about through right thinking. This clarity is not to be organized, for it cannot be exchanged with another.

Organized group thought is merely repetitive. Clarity is not the result of verbal assertion, but of intense self-awareness and right thinking. Right thinking is not the outcome of or mere cultivation of the intellect, nor is it conformity to pattern, however worthy and noble. Right thinking comes with self-knowledge.

Without understanding yourself, you have no basis for thought; without self-knowledge, what you think is not true."

This fundamental theme is developed by **Krishnamurti** in passage after passage. "There is hope in men, not in society, not in systems, organized religious systems, but in you and in me." Organized religions, with their mediators, their sacred books, their dogmas, their hierarchies and rituals, offer only a false solution to the basic problem. "When you quote the *Bhagavad Gita*, or the Bible, or some Chinese Sacred Book, surely you are merely repeating, are you not? And what you are repeating is not the truth. It is a lie: for truth cannot be repeated." A lie can be extended, propounded and repeated, but not truth; and when you repeat truth, it ceases to be truth, and therefore sacred books are unimportant. It is through self-knowledge, not through belief in somebody else's symbols, that a man comes to the eternal reality, in which his being is grounded. Belief in the complete adequacy and superlative value of any given symbol-system leads not to liberation, but to history, to more of the same old disasters. "Belief inevitably separates. If you have a belief, or when you seek security in your particular belief, you become separated from those who seek security in some other form of belief. All organized beliefs are based on separation,

though they may preach brotherhood." The man who has successfully solved the problem of his relations
with the two worlds of data and symbols, is a man who has no beliefs. With regard to the problems of
practical life he entertains a series of working hypotheses, which serve his purposes, but are taken no more
seriously than any other kind of tool or instrument. With regard to his fellow beings and to the reality in
which they are grounded, he has the direct experiences of love and insight. It is to protect himself from
beliefs that **Krishnamurti** has "not read any sacred literature, neither the *Bhagavad Gita* nor the
Upanishads". The rest of us do not even read sacred literature; we read our favourite newspapers,

magazines and detective stories. This means that we approach the crisis of our times, not with love and
insight, but "with formulas, with systems"—and pretty poor formulas and systems at that. But "men of
good will should not have formulas"; for formulas lead, inevitably, only to "blind thinking". Addiction to
formulas is almost universal. Inevitably so; for "our system of up-bringing is based upon *what* to think,
not on *how* to think". We are brought up as believing and practising members of some organization—the
Communist or the Christian, the Moslem, the Hindu, the Buddhist, the Freudian. Consequently "you
respond to the challenge, which is always new, according to an old pattern; and therefore your response
has no corresponding validity, newness, freshness. If you respond as a Catholic or a Communist, you are
responding—are you not?—according to a patterned thought. Therefore your response has no significance.
And has not the Hindu the Mussulman, the Buddhist, the Christian created this problem? As the new
religion is the worship of the State, so the old religion was the worship of an idea." If you respond to a
challenge according to the old conditioning, your response will not enable you to understand the new
challenge. Therefore what "one has to do, in order to meet the new challenge, is to strip oneself
completely, denude oneself entirely of the background and meet the challenge anew". In other words

symbols should never be raised to the rank of dogmas, nor should any system be regarded as more than a provisional convenience. Belief in formulas and action in accordance with these beliefs cannot bring us to a solution of our problem. "It is only through creative understanding of ourselves that there can be a creative world, a happy world, a world in which ideas do not exist." A world in which ideas do not exist would be a happy world, because it would be a world without the powerful conditioning forces which compel men to undertake inappropriate action, a world without the hallowed dogmas in terms of which the worst crimes are justified, the greatest follies elaborately rationalized.

An education that teaches us not how but what to think is an education that calls for a governing class of pastors and masters. But "the very idea of leading somebody is anti-social and anti-spiritual". To the man who exercises it, leadership brings gratification of the craving for power; to those who are led, it brings the gratification of the desire for certainty and security. The *guru* provides a kind of dope. But, it may be asked, "What are *you* doing? Are you not acting as our *guru*?" "Surely," **Krishnamurti** answers, "I am not acting as your *guru*, because, first of all, I am not giving you any gratification. I am not telling you what you should do from moment to moment, or from day to day, but I am just pointing out something to you; you can take it or leave it, depending on you, not on me. I do not demand a thing from you, neither your worship, nor your flattery, nor your insults, nor your gods. I say, This is a fact; take it or leave it. And most of you will leave it, for the obvious reason that you do not find gratification in it."

What is it precisely that **Krishnamurti** offers? What is it that we can take if we wish, but in all probability shall prefer to leave? It is not, as we have seen, a system of beliefs, a catalogue of dogmas, a set of ready-made notions and ideals. It is not leadership, not mediation, not spiritual direction, not even example. It is not ritual, not a church, not a code, not uplift or any form of inspirational twaddle.

Is it, perhaps, self-discipline? No; for self-discipline is not, as a matter of brute fact, the way in which our problem can be solved. In order to find the solution, the mind must open itself to reality, must confront the givenness of the outer and inner worlds without preconceptions or restrictions. (God’s service is

perfect freedom. Conversely, perfect freedom is the service of God.) In becoming disciplined, the mind
undergoes no radical change; it is the old self, but "tethered, held in control".
Self-discipline joins the list of things which **Krishnamurti** does *not* offer. Can it be, then, that what he
offers is prayer? Again, the reply is in the negative. "Prayer may bring you the answer you seek; but that
answer may come from your unconscious, or from the general reservoir, the store-house of all your
demands. The answer is not the still voice of God." Consider, **Krishnamurti** goes on, "what happens when
you pray. By constant repetition of certain phrases, and by controlling your thoughts, the mind becomes
quiet, doesn't it? At least, the conscious mind becomes quiet. You kneel as the Christians do, or you sit as
the Hindus do, and you repeat and repeat, and through that repetition the mind becomes quiet. In that

quietness there is the intimation of something. That intimation of something, for which you have prayed,
may be from the unconscious, or it may be the response of your memories. But, surely, it is not the voice
of reality; for the voice of reality must come to you; it cannot be appealed to, you cannot pray to it. You
cannot entice it into your little cage by doing *puja*, *bhajan* and all the rest of it, by offering it flowers, by
placating it, by suppressing yourself or emulating others. Once you have learned the trick of quieting the
mind, through the repetition of words, and of receiving hints in that quietness, the danger is—unless you
are fully alert as to whence those hints come—that you will be caught, and then prayer becomes a
substitute for the search for Truth. That which you ask for you get; but it is not the truth. If you want, and
if you petition, you will receive, but you will pay for it in the end."
From prayer we pass to yoga, and yoga, we find, is another of the things which **Krishnamurti** does not
offer. For yoga is concentration, and concentration is exclusion. "You build a wall of resistance by
concentration on a thought which you have chosen, and you try to ward off all the others." What is
commonly called meditation is merely "the cultivation of resistance, of exclusive concentration on an idea

of our choice". But what makes you choose? "What makes you say this is good, true, noble, and the rest is
not? Obviously the choice is based on pleasure, reward or achievement; or it is merely a reaction of one's
conditioning or tradition. Why do you choose at all? Why not examine every thought? When you are
interested in the many, why choose one? Why not examine every interest? Instead of creating resistance,
why not go into each interest as it arises, and not merely concentrate on one idea, one interest? After all,
you are made up of many interests, you have many masks, consciously and unconsciously. Why choose
one and discard all the others, in combating which you spend all your energies, thereby creating resistance,
conflict and friction. Whereas if you consider every thought as it arises—*every* thought, not just a few
thoughts—then there is no exclusion. But it is an arduous thing to examine every thought. Because, as
you are looking at one thought, another slips in. But if you are aware without domination or justification,
you will see that, by merely looking at that thought, no other thought intrudes. It is only when you
condemn, compare, approximate, that other thoughts enter in."
"Judge not that ye be not judged." The gospel precept applies to our dealings with ourselves no less
than to our dealings with others. Where there is **judgement**, where there is comparison and condemnation,
openness of mind is absent; there can be no freedom from the tyranny of symbols and systems, no escape
from the past and the environment. Introspection with a predetermined purpose, self-examination within
the framework of some traditional code, some set of hallowed postulates—these do not, these cannot help
us. There is a transcendent spontaneity of life, a 'creative Reality', as **Krishnamurti** calls it, which reveals
itself as immanent only when the perceiver's mind is in a state of 'alert passivity', of 'choiceless
awareness'. **Judgement** and comparison commit us irrevocably to duality. Only choiceless awareness can
lead to non-duality, to the reconciliation of opposites in a total understanding and a total love. *Ama et fac
quod vis.* If you love, you may do what you will. But if you start by doing what you will, or by doing what
you don't will in obedience to some traditional system or notions, ideals and prohibitions, you will never

love. The liberating process must begin with choiceless awareness of what you will and of your reactions
to the symbol-system which tells you that you ought, or ought not, to will it. Through this choiceless
awareness, as it penetrates the successive layers of the ego and its associated sub-conscious, will come love
and understanding, but of another order that that with which we are ordinarily familiar. This choiceless
awareness—at every moment and in all the circumstances of life—is the only effective meditation. All
other forms of yoga lead either to the blind thinking which results from self-discipline, or to some kind of
self-induced rapture, some form of false *samadhi.* The true liberation is "an inner freedom of creative
Reality". This "is not a gift; it is to be discovered and experienced. It is not an acquisition to be gathered
to yourself to glorify yourself. It is a state of being, as silence, in which there is no becoming, in which
there is completeness. This creativeness may not necessarily seek expression; it is not a talent that
demands outward manifestation. You need not be a great artist or have an audience; if you seek these, you

will miss the inward Reality. It is neither a gift, nor is it the outcome of talent; it is to be found, this
imperishable treasure, where thought frees itself from lust, ill-will and ignorance, where thought frees itself
from worldliness and personal craving to be. It is to be experienced through right thinking and
meditation." Choiceless self-awareness will bring us to the creative Reality which underlies all our
destructive make-believes, to the tranquil wisdom which is always there, in spite of ignorance, in spite of
the knowledge which is merely ignorance in another form. Knowledge is an affair of symbols and is, all
too often, a hindrance to wisdom, to the uncovering of the self from moment to moment. A mind that has
come to the stillness of wisdom "shall know being, shall know what it is to love. Love is neither personal
nor impersonal. Love is love, not to be defined or described by the mind as exclusive or inclusive. Love is
its own eternity; it is the real, the supreme, the immeasurable."
ALDOUS HUXLEY

A BRIEF INTRODUCTION TO THE WORK OF KRISHNAMURTI
BY PROFESSOR DAVID BOHM

My first acquaintance with **Krishnamurti**'s work was in 1959 when I read his book "First and Last Freedom." What particularly aroused my interest was his deep insight into the question of the observer and the observed. This question had long been close to the centre of my own work, as a theoretical physicist, who was primarily interested in the meaning of the quantum theory. In this theory, for the first time in the development of physics, the notion that these two cannot be separated has been put forth as necessary for the understanding of the fundamental laws of matter in general. Because of this, as well as because the book contained many other deep insights I felt that it was urgent for me to talk with **Krishnamurti** directly and personally as soon as possible. And when I first met him on one of his visits to London, I was struck by the great ease of communication with him, which was made possible by the intense energy with which he listened and by the freedom from self-protective reservations and barriers with which he responded to what I had to say. As a person who works in science I felt completely at home with this sort of response, because it was in essence of the same quality as that which I had met in these contacts with other scientists with whom there had been a very close meeting of minds. And here, I think especially of Einstein who showed a similar intensity and absence of barrier in a number of discussions that took place between him and me. After this, I began to meet **Krishnamurti** regularly and to discuss with him whenever he came to London.

We began an association which has since then become closer as I became interested in the schools, which were set up through his initiative. In these discussions, we went quite deeply into many questions which concerned me in my scientific work. We probed into the nature of space and time, and of the universal, both with regard to external nature and with regard to mind. But then, we went on to consider the general disorder and confusion that pervades the consciousness of mankind. It is here that I encountered what I

feel to be **Krishnamurti**'s major discovery. What he was seriously proposing is that all this disorder, which
is the root cause of such widespread sorrow and misery, and which prevents human beings from properly
working together, has its root in the fact that we are ignorant of the general nature of our own processes of

thought. Or to put it differently it may be said that we do not see what is actually happening, when we are
engaged in the activity of thinking. Through close attention to and observation of this activity of thought,
Krishnamurti feels that he directly perceives that thought is a material process, which is going on inside of
the human being in the brain and nervous system as a whole.
Ordinarily, we tend to be aware mainly of the content of this thought rather than of how it actually takes
place. One can illustrate this point by considering what happens when one is reading a book. Usually, one
is attentive almost entirely to the meaning of what is being read. However, one can also be aware of the
book itself, of its constitution as made up out of pages that can be turned, of the printed words and of the
ink, of the fabric of the paper, etc. Similarly, we may be aware of the actual structure and function of the
process of thought, and not merely of its content.
How can such as awareness come about? **Krishnamurti** proposes that this requires what he calls
meditation. Now the word meditation has been given a wide range of different and even contradictory
meanings, many of them involving rather superficial kinds of mysticism. **Krishnamurti** has in mind a
definite and clear notion when he uses this word. One can obtain a valuable indication of this meaning by
considering the derivation of the word. (The roots of words, in conjunction with their present generally
accepted meanings often yield surprising insight into their deeper meanings.) The English word meditation
is based on the Latin root "med" which is, "to measure." The present meaning of this word is "to reflect,"
"to ponder" (i.e. to weigh or measure), and "to give close attention." Similarly the Sanskrit word for
meditation, which is dhyana, is closely related to "dhyati," meaning "to reflect." So, at this rate, to

meditate would be, "to ponder, to reflect, while giving close attention to what is actually going on as one
does so."
This is perhaps what **Krishnamurti** means by the beginning of meditation. That is to say, one gives close
attention to all that is happening in conjunction with the actual activity of thought, which is the underlying
source of the general disorder. One does this without choice, without criticism, without acceptance or
rejection of what is going on. And all of this takes place along with reflections on the meaning of what one
is learning about the activity of thought. (It is perhaps rather like reading a book in which the pages have
been scrambled up, and being intensely aware of this disorder, rather than just "trying to make sense" of the
confused content that arises when one just accepts the pages as they happen to come.)
Krishnamurti has observed that the very act of meditation will, in itself, bring order to the activity of
thought without the intervention of will, choice, decision, or any other action of the "thinker." As such
order comes, the noise and chaos which are the usual background of our consciousness die out, and the
mind becomes generally silent. (Thought arises only when needed for some genuinely valid purpose, and
then stops, until needed again.)
In this silence, **Krishnamurti** says that something new and creative happens, something that cannot be
conveyed in words, but that is of extraordinary significance for the whole of life. So he does not attempt to
communicate this verbally, but rather, he asks of those who are interested that they explore the question of
meditation directly for themselves, through actual attention to the nature of thought.
Without attempting to probe into this deeper meaning of meditation, one can however say that meditation,
in **Krishnamurti**'s sense of the word, can bring order to our overall mental activity, and this may be a key
factor in bringing about an end to the sorrow, the misery, the chaos and confusion, that have, over the ages,
been the lot of mankind, and that are still generally continuing, without visible prospect of fundamental
change, for the forseeable future.

Krishnamurti's work is permeated by what may be called the essence of the scientific approach, when this

is considered in its very highest and purest form. Thus, he begins from a fact, this fact about the nature of
our thought processes. This fact is established through close attention, involving careful listening to the
process of consciousness, and observing it assiduously. In this, one is constantly learning, and out of this
learning comes insight, into the overall or general nature of the process of thought. This insight is then
tested. First, one sees whether it holds together in a rational order. And then one sees whether it leads to
order and coherence, on what flows out of it in life as a whole.

Krishnamurti constantly emphasizes that he is in no sense an authority. He has made certain discoveries,
and he is simply doing his best to make these discoveries accessible to all those who are able to listen. His
work does not contain a body of doctrine, nor does he offer techniques or methods, for obtaining a silent
mind. He is not aiming to set up any new system of religious belief. Rather, it is up to each human being
to see if he can discover for himself that to which **Krishnamurti** is calling attention, and to go on from there
to make new discoveries on his own.

It is clear then that an introduction, such as this, can at best show how **Krishnamurti**'s work has been seen
by a particular person, a scientist, such as myself. To see in full what **Krishnamurti** means, it is necessary,
of course, to go on and to read what he actually says, with that quality of attention to the totality of one's
responses, inward and outward, which we have been discussing here.

BIOGRAPHICAL NOTES ON DAVID BOHM

David Bohm was for over twenty years Professor of Theoretical Physics at Birkbeck College, University of
London. Since receiving this doctorate at the University of California Berkeley, he has taught and done
research at U.C., Princeton University, University de Sao Paulo, Haifa and Bristol University.

His publications include: *Quantum Theory*; *Causality and Chance in Modern Physics*; one chapter in
Observation and Interpretation; Special Theory of Realitivity; and *Wholeness and the Implicate Order;*
Unfolding Meaning; and various papers in *Theoretical Physics, British Journal for Philosophy of Science*,
and others.

Several of David Bohm's discussions with **Krishnamurti** appear in the following books published by

Harper and Row: *Truth and Actuality*; *The Wholeness of Life*; *The Ending of Time*; *The Future of*
Humanity. In addition there are audio and video tapes of some discussions.

The Core of Krishnamurti's Teaching

The core of **Krishnamurti**'s teaching is contained in the statement he made in 1929 when he said: "Truth is
a Pathless land." Man cannot come to it through any organization, through any creed, through any dogma,
priest or ritual, not through any philosophic knowledge or psychological technique. He has to find it
through the mirror of relationship, through the understanding of the contents of his own mind, through
observation and not through intellectual analysis or introspective dissection. Man has built in himself
images as a fence of security—religious, political, personal. These manifest as symbols, ideas, beliefs.
The burden of these images dominates man's thinking, his relationships and his daily life. These images
are the causes of our problems for they divide man from man. His perception of life is shaped by the
concepts already established in his mind. The content of his consciousness is his entire existence. This
content is common to all humanity. The individuality is the name, the form and superficial culture he
acquires from tradition and environment. The uniqueness of man does not lie in the superficial but in
complete freedom from the content of his consciousness, which is common to all mankind. So he is not an
individual.
Freedom is not a reaction: freedom is not choice. It is man's pretence that because he has choice he is
free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is
without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence.
In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness
of our daily existence and activity.
Thought is time. Thought is born of experience and knowledge which are inseparable from time and the

past. Time is the psychological enemy of man. Our action is based on knowledge and therefore time, so
man is always a slave to the past. Thought is ever-limited and so we live in constant conflict and struggle.
There is no psychological evolution.
When man becomes aware of the movement of his own thoughts he will see the division between the
thinker and the thought, the observer and the observed, the experiencer and the experience. He will
discover that this division is an illusion. Then only is there pure observation which is insight without any
shadow of the past or of time. This timeless insight brings about a deep radical mutation in the mind.
Total negation is the essence of the positive. When there is negation of all those things that thought has
brought about psychologically, only then is there love, which is compassion and intelligence.

*This statement was originally written by **Krishnamurti** himself on October 21, 1980 for "**Krishnamurti**: The Years of Fulfillment" by Mary Lutyens, the second volume of his biography, published by Farrar, Straus & Giroux in 1983. (c) Mary Lutyens. On re-reading it **Krishnamurti** added a few sentences.*

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JIDDU **KRISHNAMURTI** is regarded internationally as one of the great educators and philosophers of our time. For some sixty years he traveled throughout the world, giving public talks to large audiences. He published over thirty books and founded schools in the United States, England and India. Information about his publications and recordings can be obtained from:

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Having realised that we can depend on no outside authority in bringing about a total revolution within the structure of our own psyche, there is the immensely greater difficulty of rejecting our own inward authority, the authority of our own particular little experiences and accumulated opinions, knowledge, ideas and ideals. You had an experience yesterday which taught you something and what it taught you becomes a new authority—and that authority of yesterday is as destructive as the authority of a thousand years. To understand ourselves needs no authority either of yesterday or of a thousand years because we are living things, always moving, flowing never resting. When we look at ourselves with the dead authority of yesterday we will fail to understand the living movement and the beauty and quality of that movement.

To be free of all authority, of your own and that of another, is to die to everything of

yesterday, so that your mind is always fresh, always young, innocent, full of vigour and passion.
It is only in that state that one learns and observes. And for this a great deal of awareness is
required, actual awareness of what is going on inside yourself, without correcting it or telling it
what it should or should not be, because the moment you correct it you have established another
authority, a censor.
— J. Krishnamurti*, Freedom from the Known*, pp. 19-20

All authority of any kind, especially in the field of thought and understanding,
is the most destructive, evil thing. Leaders destroy the followers and followers
destroy the leaders. You have to be your own teacher and your own disciple.
You have to question everything that man has accepted as valuable, as necessary.
— J. Krishnamurti, *Freedom from the Known*, p. 21

I am becoming increasingly drawn to the words of **Krishnamurti** both on tape, and in books. His ability to
articulate "a clear contemporary statement of the fundamental human problem, together with an invitation
to solve it in the only way in which it can be solved—for and by" oneself is, to me, astonishing. I lived in
Ojai from 1970 to 1973 but all during that time, though I knew he was there too, I never sought him out. I
dearly wish now that I had. Even so, I am finding his clarity of mind shatteringly vivid, perceptive and
compelling.
I wanted the 1000th article of ratical to be something special. There is a great deal about what this man
gave voice and awareness to that cannot possibly be encapsulated in one post. However, I wanted to send
something out that wud attempt to invoke something fundamental about what he spoke of. Aldous Huxley
and he were close friends. I have included Huxley's Foreward to **Krishnamurti**'s book *The First and Last*
Freedom, published in 1954. Following this is a one-page introduction to **Krishnamurti**'s work by the

renowned physicist, David Bohm, who was also a close friend of **Krishnamurti**'s. Finally I include a one-
page statement written by **Krishnamurti** in 1980 as a summary of his teachings. I am always open to and
interested in getting together with one or more people who wud be interested in discussing the issues raised
by all of this.
—ratitor

When you call yourself an Indian or a Muslim or a Christian or a European, or
anything else, you are being violent. Do you see why it is violent? Because you
are separating yourself from the rest of mankind. When you separate yourself
by belief, by nationality, by tradition, it breeds violence. So a man who is seeking to understand violence does not belong to any country, to any religion,
to any political party or partial system; he is concerned with the total understanding of mankind.
— J. Krishnamurti, *Freedom from the Known*, pp. 51-52

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FOREWORD

MAN IS AN amphibian who lives simultaneously in two worlds—the given and the home-made, the world
of matter, life and consciousness and the world of symbols. In our thinking we make use of a great variety
of symbol-systems—linguistic, mathematical, pictorial, musical, ritualistic. Without such symbol-systems
we should have no art, no science, no law, no philosophy, not so much as the rudiments of civilization: in
other words, we should be animals.

Symbols, then, are indispensable. But symbols—as the history of our own and every other age makes
so abundantly clear—can also be fatal. Consider, for example, the domain of science on the one hand, the
domain of politics and religion on the other. Thinking in terms of, and acting in response to, one set of
symbols, we have come, in some small measure, to understand and control the elementary forces of nature.

Thinking in terms of, and acting in response to, another set of symbols, we use these forces as instruments of mass murder and collective suicide. In the first case the explanatory symbols were well chosen, carefully analysed and progressively adapted to the emergent facts of physical existence. In the second case symbols originally ill-chosen were never subjected to thorough-going analysis and never re-formulated so as to harmonize with the emergent facts of human existence. Worse still, these misleading symbols were everywhere treated with a wholly unwarranted respect, as though, in some mysterious way, they were more real than the realities to which they referred. In the contexts of religion and politics, words are not regarded as standing, rather inadequately, for things and events; on the contrary, things and events are regarded as particular illustrations of words.

Up to the present symbols have been used realistically only in those fields which we do not feel to be supremely important. In every situation involving our deeper impulses we have insisted on using symbols, not merely unrealistically, but idolatrously, even insanely. The result is that we have been able to commit, in cold blood and over long periods of time, acts of which the brutes are capable only for brief moments and at the frantic height of rage, desire or fear. Because they use and worship symbols, men can become idealists; and, being idealists, they can transform the animal's intermittent greed into the grandiose imperialisms of a Rhodes or a J. P. Morgan; the animal's intermittent love of bullying into Stalinism or the Spanish Inquisition; the animal's intermittent attachment to its territory into the calculated frenzies of nationalism. Happily, they can also transform the animal's intermittent kindliness into the life-long charity of an Elizabeth Fry or a Vincent de Paul; the animal's intermittent devotion to its mate and its young into that reasoned and persistent co-operation which, up to the present, has proved strong enough to save the world from the consequences of the other, the disastrous kind of idealism. Will it go on being able to save the world? The question cannot be answered. All we can say is that, with the idealists of nationalism holding the A-bomb, the odds in favour of the idealists of co-operation and charity have sharply declined.

Even the best cookery book is no substitute for even the worst dinner. The fact seems sufficiently
obvious. And yet, throughout the ages, the most profound philosophers, the most learned and acute
theologians have constantly fallen into the error of identifying their purely verbal constructions with facts,
or into the yet more enormous error of imagining that symbols are somehow more real than what they
stand for. Their word-worship did not go without protest. "Only the spirit," said St. Paul, "gives life; the
letter kills." "And why," asks Eckhart, "why do you prate of God? Whatever you say of God is untrue."
At the other end of the world the author of one of the *Mahayana sutras* affirmed that "the truth was never
preached by the Buddha, seeing that you have to realize it within yourself". Such utterances were felt to be

profoundly subversive, and respectable people ignored them. The strange idolatrous over-estimation of
words and emblems continued unchecked. Religions declined; but the old habit of formulating creeds and
imposing belief in dogmas persisted even among the atheists.
In recent years logicians and semanticists have carried out a very thorough analysis of the symbols, in
terms of which men do their thinking. Linguistics has become a science, and one may even study a subject
to which the late Benjamin Whorf gave the name of meta-linguistics. All this is greatly to the good; but it
is not enough. Logic and semantics, linguistics and meta-linguistics—these are purely intellectual
disciplines. They analyse the various ways, correct and incorrect, meaningful and meaningless, in which
words can be related to things, processes and events. But they offer no guidance, in regard to the much
more fundamental problem of the relationship of man in his psycho-physical totality, on the one hand, and
his two worlds, of data and of symbols, on the other.
In every region and at every period of history, the problem has been repeatedly solved by individual
men and women. Even when they spoke or wrote, these individuals created no systems—for they knew
that every system is a standing temptation to take symbols too seriously, to pay more attention to words

than to the realities for which the words are supposed to stand. Their aim was never to offer ready-made
explanations and panaceas; it was to induce people to diagnose and cure their own ills, to get them to go to
the place where man's problem and its solution present themselves directly to experience.
In this volume of selections from the writings and recorded talks of **Krishnamurti**, the reader will find a
clear contemporary statement of the fundamental human problem, together with an invitation to solve it in
the only way in which it can be solved—for and by himself. The collective solutions, to which so many so
desperately pin their faith, are never adequate. "To understand the misery and confusion that exist within
ourselves, and so in the world, we must first find clarity within ourselves, and that clarity comes about
through right thinking. This clarity is not to be organized, for it cannot be exchanged with another.
Organized group thought is merely repetitive. Clarity is not the result of verbal assertion, but of intense
self-awareness and right thinking. Right thinking is not the outcome of or mere cultivation of the intellect,
nor is it conformity to pattern, however worthy and noble. Right thinking comes with self-knowledge.
Without understanding yourself, you have no basis for thought; without self-knowledge, what you think is
not true."
This fundamental theme is developed by **Krishnamurti** in passage after passage. "There is hope in men,
not in society, not in systems, organized religious systems, but in you and in me." Organized religions,
with their mediators, their sacred books, their dogmas, their hierarchies and rituals, offer only a false
solution to the basic problem. "When you quote the *Bhagavad Gita*, or the Bible, or some Chinese Sacred
Book, surely you are merely repeating, are you not? And what you are repeating is not the truth. It is a lie:
for truth cannot be repeated." A lie can be extended, propounded and repeated, but not truth; and when
you repeat truth, it ceases to be truth, and therefore sacred books are unimportant. It is through self-
knowledge, not through belief in somebody else's symbols, that a man comes to the eternal reality, in
which his being is grounded. Belief in the complete adequacy and superlative value of any given symbol-
system leads not to liberation, but to history, to more of the same old disasters. "Belief inevitably

separates. If you have a belief, or when you seek security in your particular belief, you become separated
from those who seek security in some other form of belief. All organized beliefs are based on separation,
though they may preach brotherhood." The man who has successfully solved the problem of his relations
with the two worlds of data and symbols, is a man who has no beliefs. With regard to the problems of
practical life he entertains a series of working hypotheses, which serve his purposes, but are taken no more
seriously than any other kind of tool or instrument. With regard to his fellow beings and to the reality in
which they are grounded, he has the direct experiences of love and insight. It is to protect himself from
beliefs that **Krishnamurti** has "not read any sacred literature, neither the *Bhagavad Gita* nor the
Upanishads". The rest of us do not even read sacred literature; we read our favourite newspapers,

magazines and detective stories. This means that we approach the crisis of our times, not with love and
insight, but "with formulas, with systems"—and pretty poor formulas and systems at that. But "men of
good will should not have formulas"; for formulas lead, inevitably, only to "blind thinking". Addiction to
formulas is almost universal. Inevitably so; for "our system of up-bringing is based upon *what* to think,
not on *how* to think". We are brought up as believing and practising members of some organization—the
Communist or the Christian, the Moslem, the Hindu, the Buddhist, the Freudian. Consequently "you
respond to the challenge, which is always new, according to an old pattern; and therefore your response
has no corresponding validity, newness, freshness. If you respond as a Catholic or a Communist, you are
responding—are you not?—according to a patterned thought. Therefore your response has no significance.
And has not the Hindu the Mussulman, the Buddhist, the Christian created this problem? As the new
religion is the worship of the State, so the old religion was the worship of an idea." If you respond to a
challenge according to the old conditioning, your response will not enable you to understand the new

challenge. Therefore what "one has to do, in order to meet the new challenge, is to strip oneself completely, denude oneself entirely of the background and meet the challenge anew". In other words symbols should never be raised to the rank of dogmas, nor should any system be regarded as more than a provisional convenience. Belief in formulas and action in accordance with these beliefs cannot bring us to a solution of our problem. "It is only through creative understanding of ourselves that there can be a creative world, a happy world, a world in which ideas do not exist." A world in which ideas do not exist would be a happy world, because it would be a world without the powerful conditioning forces which compel men to undertake inappropriate action, a world without the hallowed dogmas in terms of which the worst crimes are justified, the greatest follies elaborately rationalized.

An education that teaches us not how but what to think is an education that calls for a governing class of pastors and masters. But "the very idea of leading somebody is anti-social and anti-spiritual". To the man who exercises it, leadership brings gratification of the craving for power; to those who are led, it brings the gratification of the desire for certainty and security. The *guru* provides a kind of dope. But, it may be asked, "What are *you* doing? Are you not acting as our *guru*?" "Surely," **Krishnamurti** answers, "I am not acting as your *guru*, because, first of all, I am not giving you any gratification. I am not telling you what you should do from moment to moment, or from day to day, but I am just pointing out something to you; you can take it or leave it, depending on you, not on me. I do not demand a thing from you, neither your worship, nor your flattery, nor your insults, nor your gods. I say, This is a fact; take it or leave it. And most of you will leave it, for the obvious reason that you do not find gratification in it."

What is it precisely that **Krishnamurti** offers? What is it that we can take if we wish, but in all probability shall prefer to leave? It is not, as we have seen, a system of beliefs, a catalogue of dogmas, a set of ready-made notions and ideals. It is not leadership, not mediation, not spiritual direction, not even example. It is not ritual, not a church, not a code, not uplift or any form of inspirational twaddle.

Is it, perhaps, self-discipline? No; for self-discipline is not, as a matter of brute fact, the way in which

our problem can be solved. In order to find the solution, the mind must open itself to reality, must confront
the givenness of the outer and inner worlds without preconceptions or restrictions. (God’s service is
perfect freedom. Conversely, perfect freedom is the service of God.) In becoming disciplined, the mind
undergoes no radical change; it is the old self, but "tethered, held in control".
Self-discipline joins the list of things which **Krishnamurti** does *not* offer. Can it be, then, that what he
offers is prayer? Again, the reply is in the negative. "Prayer may bring you the answer you seek; but that
answer may come from your unconscious, or from the general reservoir, the store-house of all your
demands. The answer is not the still voice of God." Consider, **Krishnamurti** goes on, "what happens when
you pray. By constant repetition of certain phrases, and by controlling your thoughts, the mind becomes
quiet, doesn’t it? At least, the conscious mind becomes quiet. You kneel as the Christians do, or you sit as
the Hindus do, and you repeat and repeat, and through that repetition the mind becomes quiet. In that

quietness there is the intimation of something. That intimation of something, for which you have prayed,
may be from the unconscious, or it may be the response of your memories. But, surely, it is not the voice
of reality; for the voice of reality must come to you; it cannot be appealed to, you cannot pray to it. You
cannot entice it into your little cage by doing *puja, bhajan* and all the rest of it, by offering it flowers, by
placating it, by suppressing yourself or emulating others. Once you have learned the trick of quieting the
mind, through the repetition of words, and of receiving hints in that quietness, the danger is—unless you
are fully alert as to whence those hints come—that you will be caught, and then prayer becomes a
substitute for the search for Truth. That which you ask for you get; but it is not the truth. If you want, and
if you petition, you will receive, but you will pay for it in the end."
From prayer we pass to yoga, and yoga, we find, is another of the things which **Krishnamurti** does not
offer. For yoga is concentration, and concentration is exclusion. "You build a wall of resistance by

concentration on a thought which you have chosen, and you try to ward off all the others." What is
commonly called meditation is merely "the cultivation of resistance, of exclusive concentration on an idea
of our choice". But what makes you choose? "What makes you say this is good, true, noble, and the rest is
not? Obviously the choice is based on pleasure, reward or achievement; or it is merely a reaction of one's
conditioning or tradition. Why do you choose at all? Why not examine every thought? When you are
interested in the many, why choose one? Why not examine every interest? Instead of creating resistance,
why not go into each interest as it arises, and not merely concentrate on one idea, one interest? After all,
you are made up of many interests, you have many masks, consciously and unconsciously. Why choose
one and discard all the others, in combating which you spend all your energies, thereby creating resistance,
conflict and friction. Whereas if you consider every thought as it arises—*every* thought, not just a few
thoughts—then there is no exclusion. But it is an arduous thing to examine every thought. Because, as
you are looking at one thought, another slips in. But if you are aware without domination or justification,
you will see that, by merely looking at that thought, no other thought intrudes. It is only when you
condemn, compare, approximate, that other thoughts enter in."
"Judge not that ye be not judged." The gospel precept applies to our dealings with ourselves no less
than to our dealings with others. Where there is **judgement**, where there is comparison and condemnation,
openness of mind is absent; there can be no freedom from the tyranny of symbols and systems, no escape
from the past and the environment. Introspection with a predetermined purpose, self-examination within
the framework of some traditional code, some set of hallowed postulates—these do not, these cannot help
us. There is a transcendent spontaneity of life, a 'creative Reality', as **Krishnamurti** calls it, which reveals
itself as immanent only when the perceiver's mind is in a state of 'alert passivity', of 'choiceless
awareness'. **Judgement** and comparison commit us irrevocably to duality. Only choiceless awareness can
lead to non-duality, to the reconciliation of opposites in a total understanding and a total love. *Ama et fac*

quod vis. If you love, you may do what you will. But if you start by doing what you will, or by doing what
you don’t will in obedience to some traditional system or notions, ideals and prohibitions, you will never
love. The liberating process must begin with choiceless awareness of what you will and of your reactions
to the symbol-system which tells you that you ought, or ought not, to will it. Through this choiceless
awareness, as it penetrates the successive layers of the ego and its associated sub-conscious, will come love
and understanding, but of another order that that with which we are ordinarily familiar. This choiceless
awareness—at every moment and in all the circumstances of life—is the only effective meditation. All
other forms of yoga lead either to the blind thinking which results from self-discipline, or to some kind of
self-induced rapture, some form of false *samadhi.* The true liberation is "an inner freedom of creative
Reality". This "is not a gift; it is to be discovered and experienced. It is not an acquisition to be gathered
to yourself to glorify yourself. It is a state of being, as silence, in which there is no becoming, in which
there is completeness. This creativeness may not necessarily seek expression; it is not a talent that
demands outward manifestation. You need not be a great artist or have an audience; if you seek these, you

will miss the inward Reality. It is neither a gift, nor is it the outcome of talent; it is to be found, this
imperishable treasure, where thought frees itself from lust, ill-will and ignorance, where thought frees itself
from worldliness and personal craving to be. It is to be experienced through right thinking and
meditation." Choiceless self-awareness will bring us to the creative Reality which underlies all our
destructive make-believes, to the tranquil wisdom which is always there, in spite of ignorance, in spite of
the knowledge which is merely ignorance in another form. Knowledge is an affair of symbols and is, all
too often, a hindrance to wisdom, to the uncovering of the self from moment to moment. A mind that has
come to the stillness of wisdom "shall know being, shall know what it is to love. Love is neither personal

nor impersonal. Love is love, not to be defined or described by the mind as exclusive or inclusive. Love is
its own eternity; it is the real, the supreme, the immeasurable."
ALDOUS HUXLEY

A BRIEF INTRODUCTION TO THE WORK OF KRISHNAMURTI
BY PROFESSOR DAVID BOHM

My first acquaintance with **Krishnamurti**'s work was in 1959 when I read his book "First and Last
Freedom." What particularly aroused my interest was his deep insight into the question of the observer and
the observed. This question had long been close to the centre of my own work, as a theoretical physicist,
who was primarily interested in the meaning of the quantum theory. In this theory, for the first time in the
development of physics, the notion that these two cannot be separated has been put forth as necessary for
the understanding of the fundamental laws of matter in general. Because of this, as well as because the
book contained many other deep insights I felt that it was urgent for me to talk with **Krishnamurti** directly
and personally as soon as possible. And when I first met him on one of his visits to London, I was struck
by the great ease of communication with him, which was made possible by the intense energy with which
he listened and by the freedom from self-protective reservations and barriers with which he responded to
what I had to say. As a person who works in science I felt completely at home with this sort of response,
because it was in essence of the same quality as that which I had met in these contacts with other scientists
with whom there had been a very close meeting of minds. And here, I think especially of Einstein who
showed a similar intensity and absence of barrier in a number of discussions that took place between him
and me. After this, I began to meet **Krishnamurti** regularly and to discuss with him whenever he came to
London.
We began an association which has since then become closer as I became interested in the schools, which
were set up through his initiative. In these discussions, we went quite deeply into many questions which
concerned me in my scientific work. We probed into the nature of space and time, and of the universal,

both with regard to external nature and with regard to mind. But then, we went on to consider the general
disorder and confusion that pervades the consciousness of mankind. It is here that I encountered what I
feel to be **Krishnamurti**'s major discovery. What he was seriously proposing is that all this disorder, which
is the root cause of such widespread sorrow and misery, and which prevents human beings from properly
working together, has its root in the fact that we are ignorant of the general nature of our own processes of

thought. Or to put it differently it may be said that we do not see what is actually happening, when we are
engaged in the activity of thinking. Through close attention to and observation of this activity of thought,
Krishnamurti feels that he directly perceives that thought is a material process, which is going on inside of
the human being in the brain and nervous system as a whole.
Ordinarily, we tend to be aware mainly of the content of this thought rather than of how it actually takes
place. One can illustrate this point by considering what happens when one is reading a book. Usually, one
is attentive almost entirely to the meaning of what is being read. However, one can also be aware of the
book itself, of its constitution as made up out of pages that can be turned, of the printed words and of the
ink, of the fabric of the paper, etc. Similarly, we may be aware of the actual structure and function of the
process of thought, and not merely of its content.
How can such as awareness come about? **Krishnamurti** proposes that this requires what he calls
meditation. Now the word meditation has been given a wide range of different and even contradictory
meanings, many of them involving rather superficial kinds of mysticism. **Krishnamurti** has in mind a
definite and clear notion when he uses this word. One can obtain a valuable indication of this meaning by
considering the derivation of the word. (The roots of words, in conjunction with their present generally
accepted meanings often yield surprising insight into their deeper meanings.) The English word meditation
is based on the Latin root "med" which is, "to measure." The present meaning of this word is "to reflect,"

"to ponder" (i.e. to weigh or measure), and "to give close attention." Similarly the Sanskrit word for
meditation, which is dhyana, is closely related to "dhyati," meaning "to reflect." So, at this rate, to
meditate would be, "to ponder, to reflect, while giving close attention to what is actually going on as one
does so."
This is perhaps what **Krishnamurti** means by the beginning of meditation. That is to say, one gives close
attention to all that is happening in conjunction with the actual activity of thought, which is the underlying
source of the general disorder. One does this without choice, without criticism, without acceptance or
rejection of what is going on. And all of this takes place along with reflections on the meaning of what one
is learning about the activity of thought. (It is perhaps rather like reading a book in which the pages have
been scrambled up, and being intensely aware of this disorder, rather than just "trying to make sense" of the
confused content that arises when one just accepts the pages as they happen to come.)
Krishnamurti has observed that the very act of meditation will, in itself, bring order to the activity of
thought without the intervention of will, choice, decision, or any other action of the "thinker." As such
order comes, the noise and chaos which are the usual background of our consciousness die out, and the
mind becomes generally silent. (Thought arises only when needed for some genuinely valid purpose, and
then stops, until needed again.)
In this silence, **Krishnamurti** says that something new and creative happens, something that cannot be
conveyed in words, but that is of extraordinary significance for the whole of life. So he does not attempt to
communicate this verbally, but rather, he asks of those who are interested that they explore the question of
meditation directly for themselves, through actual attention to the nature of thought.
Without attempting to probe into this deeper meaning of meditation, one can however say that meditation,
in **Krishnamurti**'s sense of the word, can bring order to our overall mental activity, and this may be a key
factor in bringing about an end to the sorrow, the misery, the chaos and confusion, that have, over the ages,
been the lot of mankind, and that are still generally continuing, without visible prospect of fundamental
change, for the forseeable future.

Krishnamurti's work is permeated by what may be called the essence of the scientific approach, when this
is considered in its very highest and purest form. Thus, he begins from a fact, this fact about the nature of
our thought processes. This fact is established through close attention, involving careful listening to the
process of consciousness, and observing it assiduously. In this, one is constantly learning, and out of this
learning comes insight, into the overall or general nature of the process of thought. This insight is then
tested. First, one sees whether it holds together in a rational order. And then one sees whether it leads to
order and coherence, on what flows out of it in life as a whole.
Krishnamurti constantly emphasizes that he is in no sense an authority. He has made certain discoveries,
and he is simply doing his best to make these discoveries accessible to all those who are able to listen. His
work does not contain a body of doctrine, nor does he offer techniques or methods, for obtaining a silent
mind. He is not aiming to set up any new system of religious belief. Rather, it is up to each human being
to see if he can discover for himself that to which **Krishnamurti** is calling attention, and to go on from there
to make new discoveries on his own.
It is clear then that an introduction, such as this, can at best show how **Krishnamurti**'s work has been seen
by a particular person, a scientist, such as myself. To see in full what **Krishnamurti** means, it is necessary,
of course, to go on and to read what he actually says, with that quality of attention to the totality of one's
responses, inward and outward, which we have been discussing here.

BIOGRAPHICAL NOTES ON DAVID BOHM
David Bohm was for over twenty years Professor of Theoretical Physics at Birkbeck College, University of
London. Since receiving this doctorate at the University of California Berkeley, he has taught and done
research at U.C., Princeton University, University de Sao Paulo, Haifa and Bristol University.
His publications include: *Quantum Theory*; *Causality and Chance in Modern Physics*; one chapter in
Observation and Interpretation; Special Theory of Realitivity; and *Wholeness and the Implicate Order;*

Unfolding Meaning; and various papers in *Theoretical Physics*, *British Journal for Philosophy of Science*,
and others.
Several of David Bohm's discussions with **Krishnamurti** appear in the following books published by
Harper and Row: *Truth and Actuality*; *The Wholeness of Life*; *The Ending of Time*; *The Future of*
Humanity. In addition there are audio and video tapes of some discussions.

The Core of Krishnamurti's Teaching

The core of **Krishnamurti**'s teaching is contained in the statement he made in 1929 when he said: "Truth is
a Pathless land." Man cannot come to it through any organization, through any creed, through any dogma,
priest or ritual, not through any philosophic knowledge or psychological technique. He has to find it
through the mirror of relationship, through the understanding of the contents of his own mind, through
observation and not through intellectual analysis or introspective dissection. Man has built in himself
images as a fence of security—religious, political, personal. These manifest as symbols, ideas, beliefs.
The burden of these images dominates man's thinking, his relationships and his daily life. These images
are the causes of our problems for they divide man from man. His perception of life is shaped by the
concepts already established in his mind. The content of his consciousness is his entire existence. This
content is common to all humanity. The individuality is the name, the form and superficial culture he
acquires from tradition and environment. The uniqueness of man does not lie in the superficial but in
complete freedom from the content of his consciousness, which is common to all mankind. So he is not an
individual.
Freedom is not a reaction: freedom is not choice. It is man's pretence that because he has choice he is
free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is
without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence.

In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness
of our daily existence and activity.
Thought is time. Thought is born of experience and knowledge which are inseparable from time and the
past. Time is the psychological enemy of man. Our action is based on knowledge and therefore time, so
man is always a slave to the past. Thought is ever-limited and so we live in constant conflict and struggle.
There is no psychological evolution.
When man becomes aware of the movement of his own thoughts he will see the division between the
thinker and the thought, the observer and the observed, the experiencer and the experience. He will
discover that this division is an illusion. Then only is there pure observation which is insight without any
shadow of the past or of time. This timeless insight brings about a deep radical mutation in the mind.
Total negation is the essence of the positive. When there is negation of all those things that thought has
brought about psychologically, only then is there love, which is compassion and intelligence.
*This statement was originally written by **Krishnamurti** himself on October 21, 1980 for "**Krishnamurti**: The Years of Fulfillment" by Mary Lutyens, the second volume of his biography, published by Farrar, Straus & Giroux in 1983. (c) Mary Lutyens. On re-reading it **Krishnamurti** added a few sentences.*

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Having realised that we can depend on no outside authority in bringing about a total revolution within the structure of our own psyche, there is the immensely greater difficulty of rejecting our own inward authority, the authority of our own particular little experiences and accumulated opinions, knowledge, ideas and ideals. You had an experience yesterday which taught you something and what it taught you becomes a new authority—and that authority of yesterday is as destructive as the authority of a thousand years. To understand ourselves needs no authority either of yesterday or of a thousand years because we are living things, always

moving, flowing never resting. When we look at ourselves with the dead authority of yesterday
we will fail to understand the living movement and the beauty and quality of that movement.
To be free of all authority, of your own and that of another, is to die to everything of
yesterday, so that your mind is always fresh, always young, innocent, full of vigour and passion.
It is only in that state that one learns and observes. And for this a great deal of awareness is
required, actual awareness of what is going on inside yourself, without correcting it or telling it
what it should or should not be, because the moment you correct it you have established another
authority, a censor.
— J. Krishnamurti*, Freedom from the Known*, pp. 19-20

relationships

The environment which we call society is created by past generations; we accept it, as it helps us to maintain our greed, possessiveness, illusion. In this illusion there cannot be unity or peace. Mere economic unity brought about through compulsion and legislation cannot end war. As long as we do not understand individual relationship, we cannot have a peaceful society. Since our relationship is based on possessive love, we have to become aware, in ourselves, of its birth, its causes, its action. In becoming deeply aware of the process of possessiveness with its violence, fears, its reactions, there comes an understanding that is whole, complete. This understanding alone frees thought from dependence and possessiveness. It is within oneself that harmony in relationship can be found, not in another, nor in environment.

"If you have no relationship with nature you have no relationship with man. Nature is the meadows, the groves, the rivers, all the marvelous earth, the trees, and the beauty of the earth. If we have no relationship with that, we shall have no relationship with each other."

Agitated by belief

So, your religion, your belief in God, is an escape from actuality, and therefore it is no religion at all. The rich man who accumulates money through cruelty, through dishonesty, through cunning exploitation believes in God; and you also believe in God, you also are cunning, cruel, suspicious, envious. Is God to be found through dishonesty, through deceit, through cunning tricks of the mind? Because you collect all the sacred books and the various symbols of God, does that indicate that you are a religious person? So, religion is not escape from the fact; religion is the understanding of the fact of what you are in your everyday relationships; religion is the manner of your speech, the way you talk, the way you address your servants, the way you treat your wife, your children, and neighbors. As long as you do not understand your relationship with your neighbor, with society, with your wife and children, there must be confusion; and whatever it does, the mind that is confused will only create more confusion, more

problems and conflict. A mind that escapes from the actual, from the facts of relationship, shall never find God; a mind that is agitated by belief shall not know truth. But the mind that understands its relationship with property, with people, with ideas, the mind which no longer struggles with the problems which relationship creates, and for which the solution is not withdrawal but the understanding of love-such a mind alone can understand reality.

Soul

"*Questioner: Does the soul survive after death?*

"Krishnamurti: If you really want to know, how are you going to find out? By reading what Shankara, Buddha or Christ has said about it? By listening to your own particular leader or saint? They may all be totally wrong. Are you prepared to admit this---which means that your mind is in a position to inquire?

"You must first find out, surely, whether there is a soul to survive. What is the soul? Do you know what it is? Or have you merely been told that there is a soul---told by your parents, by the priest, by a particular book, by your cultural environment---and accepted it?. . ." From Chapter 10, "Inward Beauty"

truth

A young man wanting to find truth goes to see a famous guru. 'Master, can you teach me meditation and truth?' he asks. The guru agrees, and the disciple immediately assumes the lotus posture, closing his eyes and breathing rhythmically to show what he knows. The master doesn't say anything but picks up two stones from the ground and starts rubbing them against each other. Hearing the strange noise, the disciple opens his eyes and asks, 'Master, what are you doing?' The guru answers 'I'am rubbing these stones against each other to polish them into a mirror so I can look at myself.' 'The disciple laughs, 'but master, if you don't mind my telling you: you'll never be able to make a mirror of these stones by rubbing them against each other. You can do that forever, and it won't work.' 'Similarly, my friend,' the master says, 'you can sit like that forever, but you'll never be meditating or understanding truth.'

The duality of thinker and thought

As you watch anything—a tree, your wife, your children, your neighbor, the stars of a night, the light on the
water, the bird in the sky, anything—there is always the observer—the censor, the thinker the experiencer, the seeker—and the thing he is observing; the observer and the observed; the thinker and the thought. So, there is always a division. It is this division that is time. That division is the very essence of conflict. And when there is conflict, there is contradiction. There is “the observer and the observed”—that is a contradiction; there is a separation. And hence where there is contradiction, there is conflict. And when there is conflict, there is always the urgency to get beyond it, to conquer it, to overcome it, to

escape from it, to do something about it, and all that activity involves time.... As long as there is this division, time will go on, and time is sorrow.

And a man who will understand the end of sorrow must understand this, must find, must go beyond this duality between the thinker and the thought, the experiencer and the experienced. That is, when there is a division between the observer and the observed, there is time, and therefore there is no ending of sorrow.

Then, what is one to do? You understand the question?

I see, within myself, the observer is always watching, judging, censoring, accepting, rejecting, disciplining, controlling, shaping. That observer, that thinker, is the result of thought, obviously. Thought is first; not the observer, not the thinker. If there was no thinking at all, there would be no observer, no thinker; then there would only be complete, total attention

How do we end fear?

We are discussing something which needs your attention, not your agreement or disagreement. We are looking at life most rigorously, objectively, clearly— not according to your sentiment, your fancy, what you like or don't like. It's what we like and don't like that has created this misery. All that we are saying is this: "How do we end fear?" That's one of our great problems, because if a human being can't end it he lives in darkness everlastingly, not everlastingly in the Christian sense but in the ordinary sense; one life is good enough. For me, as a human being, there must be a way out and not by creating a hope in some future. Can I as a human being end fear, totally; not little bits of it? Probably you've never put this question to yourself, and probably you've not put the question because you don't know how to get out of it. But if you did put that question most seriously, with the intention of finding out not how to end it, but with the intention of finding out the nature and the structure of fear, the moment you have found out, fear itself comes to an end; you don't have to do anything about it.

...When we are aware of it and come into contact with it directly, the observer is the observed. There is no
difference between the observer and the thing observed. When fear is observed without the observer, there is action, but not the action of the observer acting upon fear

The world promises fulfillment somewhere in time, and there is a continuous striving toward that fulfillment in time. Many times people feel, "Yes, now I have arrived," and then they realize that, no, they haven't arrived, and then the striving continues. It is expressed beautifully in A Course in Miracles, where it says that the dictum of the ego is "Seek but do not find." People look to the future for salvation, but the future never arrives. So ultimately, suffering arises through

not finding. And that is the beginning of an awakening-when the realization dawns that "Perhaps this is not the way. Perhaps I will never get to where I am striving to reach; perhaps it's not in the future at all." After having been lost in the world, suddenly, through the pressure of suffering, the realization comes that the answers may not be found out there in worldly attainment and in the future. That's an important point for many people to reach. That sense of deep crisis-when the world as they have known it, and the sense of self that they have known that is identified with the world, become meaningless.